

From Dabiq To Rome

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Kitab as-Siyam

By al-Hafidh ibn Hajr al-'Asqalani¹

- Abu Hurayrah (radiyallahu 'anhu) narrated that Rasulullah (sallallahu 'alayhi wa sallam) said, "Do not fast² for a day or two ahead of Ramadan except a person who is in the habit of fasting; he may fast" (agreed upon).³
- 'Ammar ibn Yasir (radiyallahu 'anhu) said, "Whoever fasts on the day which there is doubt (i.e., the day of doubt)⁴ has disobeyed Abal-Qasim (the kunya

¹ The following is a chapter taken from his book entitled *Bulugh al-Maram min Adillah al-Ahkam*.

² In *Subul as-Salam*, as-San'ani said, "Siyam (fasting) according to the language: to abstain. Siyam according to the Shar': a specific abstention. And it is to refrain from eating, drinking, sexual intercourse, and the like from what the Shari'ah has mentioned, starting from dawn to sunset."

³ In *Subul as-Salam*, as-San'ani said, "The hadith is proof on the prohibition of fasting a day or two before Ramadan. Tirmidhi said after narrating the hadith: 'The people of knowledge have acted upon this hadith in hating for a man to hasten the fast before entering into Ramadan.'"

⁴ In *Subul as-Salam*, as-San'ani said, "Know, that the day of doubt is the thirtieth day of Sha'ban when we could not see the new moon during the night due to clouds and the like... The hadith and its meaning indicate that it is prohibited to fast it, and that is what ash-Shafi'i went towards... And the proofs are with those who prohibited it."

of the Prophet sallallahu 'alayhi wa sallam).⁵

- Ibn 'Umar (radiyallahu 'anhuma) said, "I heard Rasulullah (sallallahu 'alayhi wa sallam) say, 'Fast when you see the new moon,⁶ and break your fast when you see it; but if the sky is cloudy, calculate" (agreed upon). Muslim has: "If it is cloudy, calculate [the month as] thirty [days]." Bukhari has: "Complete the number [of days] as thirty." And he reported the hadith of Abu Hurayrah: "Complete the number of Sha'ban has thirty."

- Ibn 'Umar (radiyallahu 'anhuma) said: "The people tried to sight the new moon, so I informed the Prophet (sallallahu 'alayhi wa sallam) that I had seen it. Thus he fasted and commanded the people to fast."⁷

- Ibn 'Abbas (radiyallahu 'anhuma) narrated that a bedouin came to the

⁵ Ibn Hajr said in the book, "Bukhari mentioned it as mu'allaq, and al-Khamsah (i.e., Abu Dawud, at-Tirmidhi, an-Nasai, Ahmad, and ibn Majah) in its connected form [to 'Ammar]. Ibn Khuzaymah and ibn Hibban graded it authentic."

⁶ In *Subul as-Salam*, as-San'ani said, "The most correct opinion is that the people of the land in which it was seen are obliged to fast along with those whose lands are connected to them which are similar to their lands." The issue of regional or global moon sighting is an issue that is highly disputed with giants of knowledge on both sides.

⁷ Ibn Hajr said in the book, "Narrated by Abu Dawud, and al-Hakim and ibn Hibban graded it authentic." In *Subul as-Salam*, as-San'ani said, "The hadith is proof to act in accordance to the report of one to herald in the commencement of fasting."

Prophet (sallallahu ‘alayhi wa sallam) and said, “I have seen the new moon [of Ramadan].” He asked, “Do you testify that la ilaha illallah?” He replied, “Yes.” He then asked, “Do you testify that Muhammad is the messenger of Allah?” He replied, “Yes.” He then said, “Bilal, announce to the people that they should fast tomorrow.”⁸

- Hafsa (radiyallahu ‘anha), the mother of the believers, narrated that the Prophet (sallallahu ‘alayhi wa sallam) said, “The fast of the one who does not make the intention to fast before dawn is not accepted.”⁹ And ad-Daraqutni has: “There is no fast for the one who does not make the intention to fast during the night.”

- ‘Aishah (radiyallahu ‘anha), said, “The Prophet (sallallahu ‘alayhi wa sallam) came to visit me one day and asked, ‘Do you have anything [to eat]?’ I said, ‘No.’ He said, ‘Then I am fasting.’ Then he came to me another day and I said, ‘I have been given a present of some hays (a mixture of dates and ghee).’ He said, ‘Show it to me, for I had began the day fasting.’ Then he ate” (reported by Muslim).

⁸ Ibn Hajr said in the book, “Narrated by al-Khamsah, and ibn Khuzaymah and ibn Hibban graded it authentic, while an-Nasai considered the stronger view that it is mursal.”

⁹ Ibn Hajr said in the book, “Narrated by al-Khamsah, and at-Tirmidhi and an-Nasai leaned towards it being mawquf (saying of a companion), while ibn Khuzaymah and ibn Hibban considered it authentic as marfu’ (attributed to the Prophet).”

- Sahl ibn Sa’d (radiyallahu ‘anhu) narrated that Rasulullah (sallallahu ‘alayhi wa sallam) said, “The people will continue to be on the right path as long as they hasten in the breaking of the fast” (agreed upon). And at-Tirmidhi has from the hadith of Abu Hurayrah, from the Prophet (sallallahu ‘alayhi wa sallam) who said, “Allah, ‘azza wa jall, said, ‘The most beloved to Me of My slaves is the one who hastens the most in breaking the fast.’”¹⁰

- Anas ibn Malik (radiyallahu ‘anhu) said, “Rasulullah (sallallahu ‘alayhi wa sallam) said, ‘Take a meal [just before dawn]. For indeed, there blessings in suhur (the meal right before dawn)’” (agreed upon).

- Salman ibn ‘Amir ad-Dabbi (radiyallahu ‘anhu) narrated that the Prophet (sallallahu ‘alayhi wa sallam) said, “When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water, for it is purifying.”¹¹

- Abu Hurayrah (radiyallahu ‘anhu) said, “Rasulullah (sallallahu ‘alayhi wa sallam) forbade continuous fasting. A man from the Muslimin said, ‘You fast continuously, ya Rasulullah?’ He said, ‘Which one of you is like me? During the night my Lord gives me food and drink.’

¹⁰ Tirmidhi said, “Hasan gharib.”

¹¹ Ibn Hajr said in the book, “Narrated by al-Khamsah, and ibn Khuzaymah, ibn Hibban, and al-Hakim graded it authentic.”

When they refused to stop the continuous fasting, he fasted with them for a day and then another. Then, they saw the new moon. He then said, 'If the new moon had not appeared, I would have made you fast more [in this way].' It is as though it would serve as a punishment for them, when they refused to stop" (agreed upon).

- And he (Abu Hurayrah) said, "Rasulullah (sallallahu 'alayhi wa sallam) said, 'Whoever does not abandon falsehood and action according to it and foolishness, Allah has no need for his abandonment of his food and drink.'"¹²

- 'Aishah (radiyallah 'anha) said, "The Prophet (sallallahu 'alayhi wa sallam) used to kiss and caress [his wives] while he was fasting, but he was the one among you who had the most control over his sexual desire" (agreed upon with Muslim's wording). And in another addition: "during Ramadan."

- Ibn 'Abbas (radiyallahu 'anhuma) narrated that the Prophet (sallallahu 'alayhi wa sallam) had himself cupped when he was wearing ihram [during Hajj or 'umrah] and had himself cupped while he was fasting" (al-Bukhari).

- Shaddad ibn Aws (radiyallahu 'anhu) narrated that the Prophet (sallallahu 'alayhi wa sallam) came across a man in

¹² Ibn Hajr said in his book, "Narrated by al-Bukhari and Abu Dawud, with his wording."

al-Baqi' who was being cupped in Ramadan. He said, "The one who cups and the one who is cupped have broken their fast."¹³

- Anas (radiyallahu 'anhu) said, "Cupping was first disapproved - for the one fasting - when Ja'far ibn Abi Talib had himself cupped while he was fasting; the Prophet (sallallahu 'alayhi wa sallam) came across him and said, 'Both of these have broken their fast.' Afterwards, the Prophet (sallallahu 'alayhi wa sallam) allowed cupping for one who is fasting. Anas used to have himself cupped when he was fasting."¹⁴

- 'Aishah (radiyallahu 'anha) narrated that the Prophet (sallallahu 'alayhi wa sallam) applied kohl in Ramadan while he was fasting.¹⁵

- Abu Hurayrah (radiyallahu 'anhu) said, "Rasulullah (sallallahu 'alayhi wa sallam) said, 'Whoever forgets he is fasting and then eats or drinks should complete his fast, for it is Allah who has

¹³ Ibn Hajr said in his book, "Narrated by al-Khamsah except for at-Tirmidhi. Ahmad, ibn Khuzaymah, and ibn Hibban graded it authentic." Look to the following excerpt from Shaykhul-Islam ibn Taymiyyah for an explanation on the issue of cupping breaking the fast.

¹⁴ Ibn Hajr said in his book, "Narrated by ad-Daraqutni, and he considered it strong." Scholars consider this a munkar narration due to a defect not found in its isnad. See the following section from Shaykhul-Islam ibn Taymiyyah.

¹⁵ Ibn Hajr said in his book, "Narrated by ibn Majah with a weak chain, and at-Tirmidhi said, 'There is nothing authentic on this [subject].'"

fed him and given him drink” (agreed upon). And al-Hakim has: “Whoever breaks his fast forgetfully does not have to make-up that fast, nor expiate for it.”

¹⁶

- Abu Hurayrah (radiyallahu ‘anhu) said, “Rasulullah (sallallahu ‘alayhi wa sallam) said, Whoever has a sudden episode of vomiting [while fasting], does not have to make-up the fast, but whoever vomits intentionally must make-up the day.”¹⁷

- Jabir ibn ‘Abdillah (radiyallahu ‘anhuma) reported that Rasulullah (sallallahu ‘alayhi wa sallam) left for Makkah in Ramadan in the Year of the Conquest. He and the people fasted until he came to Kura’ al-Ghamin. He then called for a cup of water which he raised until the people looked at it, and then he drank. He was told afterwards that some of the people had continued to fast, and he said, ‘Those are the disobedient ones, those are the disobedient ones.’ And in another wording: “It was said to him: the people have found the fast difficult, and are waiting for what you will do. He then called for a cup of water after ‘Asr and drank” (Muslim).

- Hamzah ibn ‘Amr al-Aslami (radiyallahu ‘anhu) reported that he

¹⁶ Ibn Hajr said in his book, “And it is authentic.”

¹⁷ Ibn Hajr said in his book, “Narrated by al-Khamsah, and Ahmad considered it defective, while ad-Daraqutni considered it strong.”

said, “Ya Rasulallah! I find myself strong enough to fast while travelling, so is there any sin upon me [if I was to fast]? Rasulallah (sallallahu ‘alayhi wa sallam) said, “It is a concession from Allah and whoever takes it has done well. And whoever desires to fast would not be guilty of sin” (Muslim; its original foundation is in what is agreed upon from the hadith ‘Aishah that Hamzah ibn ‘Amr asked).

- Ibn ‘Abbas (radiyallahu ‘anhuma) said, “A concession was given for an old man to break his fast [in Ramadan] and feed a poor for every day, and no make-up is required of him.”¹⁸

- Abu Hurayrah (radiyallahu ‘anhu) said, “While we were sitting with the Prophet (sallallahu ‘alayhi wa sallam), a man came to him and said, ‘Ya Rasulallah, I am doomed!’ He said, ‘What happened?’ He said, ‘I had intercourse with my wife when I was fasting [in Ramadan].’ Rasulallah (sallallahu ‘alayhi wa sallam) said, ‘Are you able to free a slave?’ He said, ‘No.’ He said, ‘Are you able to fast for two consecutive months?’ He said, ‘No.’ He said, ‘Can you feed sixty poor persons?’ He said, ‘No.’ Then the Prophet (sallallahu ‘alayhi wa sallam) remained silent for a while, and whilst we were like that, a large vessel of dates was brought to the Prophet (sallallahu ‘alayhi wa sallam),

¹⁸ Ibn Hajr said in his book, “Narrated by ad-Daraqutni and al-Hakim both of whom graded it authentic.”

and he said, 'Where is the one who was asking?' He said, 'Here I am.' He said, 'Take these and give them in charity.' The man said, 'Is there anyone more poor than me, ya Rasulallah? For there is no household between the two lava fields that is poorer than my family.' Rasulallah (sallallahu 'alayhi wa sallam) smiled until his polar teeth could be seen, then he said, 'Feed it to your family.'"¹⁹

- 'Aishah and Umm Salamah (radiyallahu 'anhuma) narrated that the Prophet (sallallahu 'alayhi wa sallam) used to get up at dawn while in a state of janabah (sexual impurity). Then, he would make ghusl (ritual bath to remove the state of janabah) and fast" (agreed upon). And Muslim has the addition in the hadith from Umm Salamah: "And he would not make it up."

- 'Aishah (radiyallahu 'anha) narrated that the Prophet (sallallahu 'alayhi wa sallam) said, "Whoever dies while owing some fast, his guardian may fast for him" (agreed upon).

¹⁹ Ibn Hajr said in his book, "Narrated by as-Sab'ah (i.e., Ahmad, al-Bukhari, Muslim, Abu Dawud, an-Nasai, at-Tirmidhi, and ibn Majah) with the wording from Muslim."

Cupping: Does it Break the Fast?

By Shaykhul-Islam ibn Taymiyyah²⁰

The scholars differ over whether cupping breaks the fast or not. There are many narrations mentioned from the Prophet (sallallahu 'alayhi wa sallam) saying, "The one cupping and the one cupped have broken the fast." The leading preserving scholars of hadith have explained them. Among the Sahabah many did not like the fasting person to be cupped. The people of Basrah would close the cupping shops when the month of Ramadan began.

The view that cupping breaks the fast is that of most fuqaha from the scholars of hadith such as Ahmad ibn Hanbal, Ishaq ibn Rahwiyah, ibn Khuzaymah, ibnul-Mundhir, and others. The fuqaha coming the people of hadith are the closest in following the commands of Muhammad (sallallahu 'alayhi wa sallam). Those who do not view that cupping breaks the fast base their opinion on the narration reported in the sahih which says: 'The Prophet was cupped while fasting and in ihram.'

²⁰ An excerpt from his collection of fatawa, vol. 25, pg. 219.

Ahmad and others criticized the wording: 'while fasting.' They said that the established narration is that he was cupped while in the state of ihram [without the mention of fasting]. Ahmad said, "Yahya ibn Sa'id said, 'Shu'bah said that al-Hakam did not hear the hadith of Miqsam about the cupping of the fasting person.'" He means the hadith of Shu'bah from al-Hakam from Miqsam from ibn 'Abbas that the Prophet (sallallahu 'alayhi wa sallam) was cupped while fasting and in the state of ihram.

Muhanna said, "I asked Ahmad ibn Hanbal about the hadith of Habib ibn ash-Shahid on the authority of Maymun ibn Mahran from ibn 'Abbas that the Prophet (sallallahu 'alayhi wa sallam) was cupped while fasting and in the state of ihram. Ahmad said, 'It is not correct.'"

Yahya ibn Sa'id al-Ansari rejected it saying that the narrations of Maymun ibn Mihrah from ibn 'Abbas amount to only fifteen.

Athram said, "I heard Abu 'Abdilllah mentioning this hadith and saying it is weak." ...

Muhanna also said, "I asked Ahmad about the hadith of Qubaysah from Sufyan from Hammad from Sa'id ibn Jubayr from ibn 'Abbas which says: 'The Prophet (sallallahu 'alayhi wa sallam) was cupped while fasting and in the state of ihram.' Ahmad said, 'It is a

mistake on the part of Qubaysh.' I asked Yahya about Qubaysh, and he said, 'He is trustworthy, but he is mistaken in what he narrates from Sufyan from Sa'id.'"

Muhanna said, "I asked Ahmad about the hadith of ibn 'Abbas which says: 'The Prophet (sallallahu 'alayhi wa sallam) was cupped while in the state of ihram and fasting.' Ahmad said: 'It does not include fasting, it includes only - in the state of ihram.'" Similar was mentioned by Sufyan from 'Amr ibn Dinar from Tawus from ibn 'Abbas. And from 'Abdur-Razzaq from Ma'mar from ibn Khaytham from Sa'id ibn Jubayr from ibn 'Abbas.

These followers of ibn 'Abbas did not mention anything about "while he was fasting." This is what has been mentioned by Imam Ahmad, and it is what was agreed upon by Shaykhayn, al-Bukhari and Muslim. For this reason they rejected the narration which mentions "while fasting." They agreed only on the narration that mentions "while in the state of ihram." As mentioned by Imam Ahmad. The narration in the Sahihayn says: "The Prophet (sallallahu 'alayhi wa sallam) was cupped while in the state of ihram."

Some interpreted the hadith mentioning cupping in ways that are weak; such as they were backbiting, and that it was something else they did

that broke their fast. Their best argument in this regard is the saying of ash-Shafi'i, and others, that it was abrogated. This saying was on the eighteenth of Ramadan, his cupping while fasting and being in ihram was after this; since the ihram was after the month of Ramadan. But this view is also weak because his cupping while he was in ihram and fasting has nothing to do with being after the month of Ramadan when he said: "The one cupping and the one cupped have broken [the fast]."

The Messenger of Allah (sallallahu 'alayhi wa sallam) adopted the state of ihram in the sixth year, on the year of al-Hudaybiyah in the month of Dhul-Qa'dah. He also adopted the state of ihram for 'Umrah al-Qada' (The 'Umrah to be made up) in the year that succeeded the sixth year in the month of Dhul-Qa'dah. In the eighth year he adopted ihram from al-Ji'ranah in the month of Dhul-Qa'dah, during the year of the Conquest. Then he adopted the state of ihram in the tenth year for the Farwell Pilgrimage.

Thus the narration that mentions cupping while fasting does not clarify in which one of the four times of ihram he was cupped. The abrogation argument should be based on two conditions.

- The cupping took place in his last Hajj or during his 'Umrah from al-Ji'ranah, since his

saying: "The one cupping and the one cupped have broken [the fast]." Was in the eighth year, the year of Conquest. Based on this, we say that 'Umrah during which he was cupped was either in the sixth year or the seventh year, either in the year of the make up 'Umrah or the year of al-Hudaybiyah.

- It is known that when he was cupped, he did not break his fast. There is nothing in the hadith to prove this. This fast was not in the month of Ramadan because he did not adopt ihram in the month of Ramadan. He must have been fasting while traveling, but fasting while traveling was not obligatory. Rather what is confirmed from him (sallallahu 'alayhi wa sallam) in *As-Sahih* is that breaking the fast while traveling was the latter of his two practices. He traveled during the year of the Conquest of Makkah while fasting; upon reaching Kadid he broke his fast while he people were watching him. It is not known that he fasted after this while traveling. We also do not know of him fasting while in ihram for Hajj.

All of this supports the view that he was cupped while in ihram before the year of the Conquest of Makkah when he said: "The one cupping and the one cupped have broken [the fast]." This

was said during the year of the Conquest without a doubt, as reported in the most authentic narrations. Ahmad said, “Isma‘il informed us from Khalid al-Hadhdha’ from Abi Qilabah from al-Ash‘ath from Shaddad ibn ‘Aws that in the year of the Conquest he passed with the Prophet by a man who was being cupped in Baqi’ after eighteen days passed during the month of Ramadan. At that time the Messenger of Allah (sallallahu ‘alayhi wa sallam) said: ‘The one cupping and the one cupped have broken [the fast].’”

Imam Ahmad also said, “Isma‘il narrated to us saying that Hisham ad-Distawai on the authority of Yahya ibn Abi Kathir from Abi Qilabah from Abi Asma from Thawban who said:, “The Messenger of Allah (sallallahu ‘alayhi wa sallam) came to a man while he was being cupped during the month of Ramadan and said: ‘The one cupping and the one cupped have broken [the fast].’”

He also said, “Abu al-Jawab narrated to us from ‘Amr ibn Zuriq from ‘Ata ibn as-Sa‘ib who said: al-Hasan narrated to me from Ma‘qil ibn Sinnan al-Ashjai who said: ‘The Prophet (sallallahu ‘alayhi wa sallam) passed by me while I was being cupped on the eighteenth day of the month of Ramadan and said: ‘The one cupping and the one cupped have broken [the fast].’”

At-Tirmidhi mentioned it from ‘Ali ibn al-Madani who said, “The most reliable hadith on this topic is the hadith of Thawban and the hadith of Shaddad ibn ‘Aws.” At-Tirmidhi said, “I asked al-Bukhari who said: ‘On this topic, there is not a hadith more authentic than the hadith of Shaddad ibn ‘Aws and the hadith of Thawban.’” I said: “What about the contradictions?”²¹ He said, “Both of them are sahih in my opinion; since Yahya ibn Sa‘id narrated it from Abi Qilabah from Abi Asma from Thawban, and he also narrated from Abu al-Ash‘ath from Shaddad as two narrations together.”

What al-Bukhari said is among the clearest proofs to the soundness of the two narrations Abi Qilabah reported. As for him saying that there is some confusion in the narration it is because it was narrated with two different chains of narrators.

So it is clear that the Imam Yahya ibn Sa‘id narrated this from Abi Qilabah with this chain of narration and with the other. Such practice only means that the hadith has multiple routes.

Az-Zuhri narrated this Hadith from Sa‘id from Abu Hurayrah one time and sometimes from someone else from Abu Hurayrah. Thus this is the abrogating hadith even though the time is not known. When two pieces of information contradict each other, one

²¹ He means in regards to isnad (chain of narration) not the matn (text).

changing from the basic case, and the other remaining according to it, then the changing one is the abrogating, so that the ruling should not be changed twice.

If we suppose that his cupping was before he prohibited the fasting person from cupping, then the ruling did not change the matter. And if we suppose it was after the prohibition, it means that the ruling must have changed twice. Besides this, if the fasting was not obligatory, it may be that he broke his fast out of need to be cupped. They used to break their voluntary fast for things less important than this. He would enter his house, if they said: "We have food," he would say: "Bring it, for I have been fasting since the morning."

Ibn 'Abbas who did not know what the Messenger of Allah (sallallahu 'alayhi wa sallam) intended only saw him, or he was told by someone who saw him that he had been fasting since the morning and he was cupped. This does not necessitate that they knew whether he intended to continue his fast or not. It seems as if those who claim that the hadith is abrogated are limited to argue it from these two ways, one is that it is not a proof, and the other is that it is abrogated. But what proves and supports that the hadith in question is the abrogating one is what was reported from ad-Daraqutni, that al-Baghawi informed us: "Uthman ibn Abi Shaybah said: Khalid bin Mukhlid informed us from 'Abdullah ibn

al-Muthanna from Thabit from Anas ibn Malik who said: 'We first disliked cupping for the fasting person when the Messenger of Allah (sallallahu 'alayhi wa sallam) passed by Ja'far ibn Abi Talib while he was being cupped and said: 'Both these two have broken their fast.' Then the Messenger of Allah (sallallahu 'alayhi wa sallam) permitted cupping for the fasting person, and Anas would be cupped while fasting. Ad-Daraqutni said, "All of them (the narrators) are trustworthy and I know of no deficiency in it." Abu al-Faraj ibn al-Jawzi said, "Ahmad ibn Hanbal said: 'Khalid ibn Mukhlid has many munkar (rejected) narrations.'"

I say: a proof that this hadith is one of his munkar narrations is that none of the reliable compilations of hadith narrated it, although it seems to meet the criteria of al-Bukhari. What is popular among the people of Basrah is that cupping breaks the fast, and Ja'far ibn Abi Talib only arrived from Habashah in the year of Khaybar, at the end of the sixth year or at the beginning of the seventh year, since Khaybar took place during this period in the seventh year, and they say it was during the year of Mu'tah expedition before the year of the Conquest of Makkah. But he did not attend the Conquest of Makkah, so he observed fast only one time with the Prophet (sallallahu 'alayhi wa sallam) in the seventh year. If this ruling was legislated during that year, it

would have been circulated and widespread.

The hadith in question was after this during the eighth year. If it is preserved, it is understood that the Prophet (sallallahu ‘alayhi wa sallam) said this for two successive years. No confirmed statement has been conveyed from him allowing cupping after that. Thus, it seems to be a mudraj hadith²² from Anas who did not say that, or that Anas did not hear this from the Prophet (sallallahu ‘alayhi wa sallam) but was informed that the Messenger of Allah (sallallahu ‘alayhi wa sallam) permitted it. Or it may be that some of the Tabi‘in reported it.

A proof that this hadith is not preserved – neither from Anas nor Thabit – is what al-Bukhari narrated in his sahih on the authority of Thabit saying:, “Anas ibn Malik was asked: ‘Did you (the Companions) dislike cupping for the fasting person?’ He said: ‘No, except for fear of weakness.’” There is another narration that adds the words: “During the lifetime of the Prophet (sallallahu ‘alayhi wa sallam).” This is Thabit who narrated cupping on the authority of Anas, and there is nothing in this except that they disliked cupping for the sake of the weakness it causes. If he knew that it breaks the fast he would not say

²² In *Al-Bayquniyyah* it says: “And the mudrajat (pl. of mudraj) in the hadith are what came from some of the words of the narrators.” Ibn ‘Uthaymin said, “The hadith that is mudraj is that where one of the narrators inserted something into the hadith without distinguishing it.”

this, and if he knew that there was permission for it then he would not say they disliked what the Prophet (sallallahu ‘alayhi wa sallam) permitted.

So it is known that Anas only knew what he thought which was that the Companions who only disliked cupping because of the weakness it causes. This meaning is sound, and it is the reason for breaking the fast just as it is broken by intentionally vomiting and by the menstruation blood of the woman.

What [further] supports the view that breaking the fast by cupping is the abrogating rule, is what is reported from most of his close companions who accompanied him in both residence and travelling and who knew what the others did not know of his affairs like Bilal, ‘Aishah, may Allah be pleased with them. And like Usamah and Thawban, his two freed slaves, may Allah be pleased with them. And the Ansar who were his entourage, like Rafi’ ibn Khadij and Shaddad ibn ‘Aws.

In the Musnad of Imam Ahmad; ‘Abdur-Razzaq narrated to us, Ma’mar narrated to us from Yahya ibn Kathir from ‘Abdullah bin Qaridh from As-Sa’ib ibn Yazid on the authority of Rafi’ ibn Khadij that the Prophet (sallallahu ‘alayhi wa sallam) said: “The one cupping and the one cupped have broken [the fast].” Ahmad ibn Hanbal said, “The most authentic Hadith in this topic is the hadith of Rafi’.”

Is The One Who Has Orphans And Women Under His Care Excused For Abandoning Jihad?



Q: My brother left 3 orphans behind along with my mother, my father, my wife, and my brother's wife, and all of them are under my care; does all of this permit me sitting back from jihad, so that I may remain behind for their sake?

.....

A: There is no doubt that the standing of a man for those who depend on him is a maslahah (benefit). However, it is a benefit that is specific, whereas jihad is a benefit that is general. And if two benefits conflict, then the general

benefit is given priority to the specific benefit. Allah said:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O you who believe! Verily, among your wives and your children there are enemies for you, therefore beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful” (Surah at-Taghabun: 14).

It is narrated from ‘Ata ibn Yasar (rahimahullah) that, “All of surah at-Taghabun was revealed in Makkah except for these ayat...” Indicating the statement of the Most High: “O you who believe! Verily, among your wives and your children there are enemies for you. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

He (‘Ata) said, “It was revealed regarding ‘Awf ibn Malik. He was a person with family and children, and when he intended for a battle, they cried to him and he therefore was made unable to make a decision. They said to him, “In whose care you will leave us?” So he changed his decision and stopped, so it (the ayah) was revealed.”

The brother who asked the question should know, that the One for whose sake he is going out for, He is the Most Exalted and the Most High. He will be the guardian for those he will leave behind, and success comes from Allah.”

News Headlines

Dayala Wilayah (Diyala - Iraq)

By Allah’s grace, the soldiers of the Khilafah targeted pagan election centers in various areas of the wilayah.

First, an election center in ‘Abbarah sector and another one in Abu Saida sector towards the east of Ba’quba were targeted with 2 Katyusha rockets and a number of mortar rounds, which resulted in the injury of 6 Rafidi mushrikin; including 3 SWAT personnel.

Likewise, another election center in Abu Karma village towards northeast of Ba’quba and another one in the center of ‘Adim sector were targeted with a number of mortar rounds.

In Ghazlajah village in Muqdadiyyah, an election center was targeted with 2 CSK rockets and a number of mortar rounds.

And in Jalawla sector, the mujahidin targeted an election center in Islah village with 5 mortar rounds.

They also targeted an election center in Jabal village towards the south of

Buhruz with light weapons, and all praise is due to Allah.

Karkuk Wilayah (Kirkuk - Iraq)

Putting their trust in Allah, the soldiers of the Khilafah targeting a vehicle transporting elections supervisors with an explosive device on the road connecting Tab Zawah and Daquq areas. The explosion led to the destruction of the vehicle with those inside being killed and wounded. Also, an election center custodian was killed in an explosive device blast near Khan village east of Hawijah, while another one was captured towards the east of Sulayman Bek.

Meanwhile, 8 Rafidi Mobilization members were killed and their vehicle was destroyed in an ambush set up on Riyadh - Karkuk highway. Moreover, 2 four-wheel drive vehicles belonging to the Federal Police were destroyed, and those inside them were killed and wounded when 2 explosive devices were detonated near the villages of Khuzayfi and Hasan, and amongst the wounded was a brigadier-general.

Likewise, a vehicle belonging the Tribal Mobilization was destroyed in an explosive device explosion near Mahuz area east of Hawijah, and all praise is due to Allah.

Salahuddin Wilayah (Salahuddin - Saladin - Iraq)

By Allah's grace, the soldiers of the Khilafah targeted a 4X4 vehicle equipped with 14.5 mm machine gun belonging to the Rafidi mobilization was targeted with an explosive device on the outskirts of Fathah area towards northeast Tikri, which resulted in its destruction, the killing of 4 personnel were inside it; including the mobilization commander of Fathah area, and the injury of 4 others.

Likewise, another explosive device was detonated on a military vehicle came to clear the deaths and injured personnel, which resulted in its destruction and the killing of 3 personnel were inside it; including a company commander in the Rafidi mobilization, and all praise is due to Allah.

25 Iraqi security forces members and elections cooperators were killed or wounded and 9 of their vehicles were destroyed and damaged following several assaults by IS fighters in Kirkuk province, also IS fighters targeted 2 electoral centers in the same province.

East Asia

A week after soldiers of the Khilafah attacked a jail in Indonesia, several Khilafah soldiers set out towards 3 Crusader temples located in Surabaya city in East Java region in eastern

Indonesia. The first istishhadi targeted the Pentecost Central Church with his explosive vehicle, while the second one detonated his explosive vest in the Santa Maria Catholic church. Meanwhile, the third attack targeted the Indonesian Christian Church with an explosive motorbike.

The three operations resulted in 11 Crusaders and church guards being killed and 41 others being wounded, and all praise is due to Allah.

Paris

The attacker in the heartlands of the Crusaders was a muwahhid soldier of the Islamic Khilafah.

Khurasan Wilayah (Khorasan - Afghanistan)

By Allah's grace, istishhadi brother Talha al-Khurasani (may Allah accept him) set out; driving his explosive vehicle which he detonated in front of a headquarter belonging to the Ministry of Finance in Jalalabad city.

Then, it was followed by a commando attack carried out by brothers Usamah al-Kashmiri, Abu Baker al-Afridi and 'Abdullah al-Khurasani (may Allah accept him). They stormed into the headquarter of the ministry equipped with their explosive vests, rifles, rocket projectiles and various ammunitions.

They engaged in fierce confrontations with personnel belonging to the police, army and intelligence, during which an explosive motorcycle and a parked explosive vehicle were remotely detonated.

The confrontations continued for about 4 hours and resulted in the killing of the 3 inghimasi brothers as martyrs, as we consider them and Allah is their judge, after Allah enabled them to kill and wound about 100 murtaddin and all praise is due to Allah.

West Africa Wilayah (Nigeria - Africa)

By Allah's grace alone, the soldiers of the Khilafah deterred an attack by the Nigerian murtadd army on Kalwaram village in the Kirenowa area in northeastern Nigeria. Using various weapons, the soldiers of the Khialfah clashed with them leading to their deaths and injuries, which resulted in their flee and defeat.

Furthermore, the Nigerian military aircraft targeted those fleeing, which increased their losses, and all praise is due to Allah.

Dimashq Wilayah (Damascus - Syria)



